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AN
ANSWER

TO A

Printed LETTER,

Said to be Written by

Mr. *LESLEY*:

AGAINST

Alterations or Additions
to the LITURGY of the
CHURCH of ENGLAND.

In a Letter to a Friend.



L O N D O N,

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(Price Four-Pence.)

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L O W O M



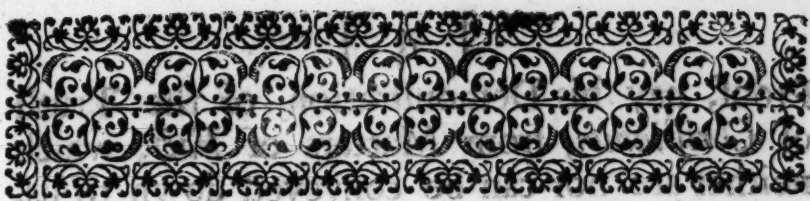
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AN
ANSWER
TO A
Printed Letter, &c.

S I R,



HAVE perused the Printed Letter you sent me, which bears the Name of Mr. *Lesley*; But I can by no means allow myself to believe him the Author of it for many Reasons:

First, The Author of it is very much against *Tradition* in general, without distinguishing between the *Traditions* of the *Illuminated Fathers* of the first *Ages* of pure *Christianity*, and those of the subsequent *Ages*, after *Illumination* failed, by the Lives of Christians becoming worse than those of their Predecessors; and so they first became less, and then afterward not at all, susceptible of such *Illumination*. Now Mr. *Lesley* can not be Author of this Letter, for in that Admirable Book which he wrote against *Atheists* and *Deists*, he brings his

Proof, nay his Demonstration, of the Truth of Christianity, from Matters of Fact, which neither are nor can be conveyed down to us, otherwise than by Tradition. So that if this Letter were his, it were a giving up that clear Demonstration of the Truth of Christianity, which GOD blessed him with, and enabled him to make, because without Tradition it is no Demonstration at all; Nay, and his Demonstration depends upon Tradition below the *Aera* of the *Charismata*, even from the Beginning down to our days, and upon the Faithfulness of the Conveyers.

Secondly, The Author of the Letter puts the Traditions of the Elders of Jews, upon a level with the Tradition of the Illuminated Fathers of the Christian Church: Whereas the Traditions of the Jewish Elders, were meerly human, and so far were the Elders from being Illuminated, by GOD's Holy Spirit, that they transgressed the Commandment of GOD, by their Traditions, and made the Commandment of GOD of none effect, as our Blessed LORD plainly, and roundly, tells them in St. Matth. xv. at the beginning. Yet the Author of the Letter, says, that the Christian Traditions, which include those of the Illuminated Fathers are no better than these; nay, and pretends to prove it too, because these wicked Jewish Traditions were imposed by the Authority of the Jewish Church. Now Mr. Lesly cannot be presumed to write so ignorantly and inconclusively as this. Just as if
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one should say, he saw a Man drunk, and it was with drinking of Wine he became so, therefore no Man must drink any Wine for the future. This is an odd way of Reasoning, because the *Jews* emposed wicked *Traditions* contray to *GOD's* Commandments, and that the *Papists* shew as great a Regard for the *Traditions* of the later *Unilluminated* Ages, as they shew for those of the *purser, first, and Illuminated* Ones; therefore we must have no Regard at all to any manner of *Tradition* whatsoever: Strange Reasoning indeed!

Thirdly, Mr. *Lesley* has too much Knowledge and Judgment not to know, what the Author of the Letter, it seems, is totally ignorant of; That we believe the *Holy Scriptures* themselves from *Tradition*; nor have they any other Authority *ad extra*, from without, but *Tradition*: And therefore if we deny all *Tradition*, as this ignorant Author doth, we deny the *Holy Scriptures*. Indeed they have not their Internal Authority from any thing that is without, and several Individuals may each be fully satisfied from the Inward Testimony and Evidence of the *Holy Spirit* of *GOD*, that they are the Written *Word* of *GOD*; but this Testimony and Evidence, tho' it can be declared by these Individuals, that they have it, and that they do reasonably rely upon it, yet it cannot be Communicated, that is, none of them can afford to any one that hath not the Internal Evidence, this Testimony or Evidence it self; and therefore, *Tradition* is the only
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External Evidence of the Holy Scriptures to us. And therefore, I am apt to think that some of those *Sectarians* or *Hereticks* whom GOD enabled Mr. *Lesley* to Confute, hath forged this Letter in his Name, for he cannot be presumed to be ignorant of these things, nor to Argue so *Cantingly*, so *Inconclusively*, nor so *Contrary* to what himself hath publickly sent into the World by the Press.

FURTHER, Mr. *Lesley* is too good a Textuary not to know what St. Paul saith, 2 *Thef.* ii. 15. *Brethren, stand fast, and hold the TRADITIONS which ye have been taught, whether by Word or our Epistle.* Which shews that St. Paul had taught them several Things by Word, which was not committed to Writing, and which yet they were to hold; and these Things are not otherwise to be known by us, but by *Tradition*.

BUT that I may not be mistaken in pleading for *Tradition*, I do declare that I neither am a *Papist*, nor can I approve of their Fondness of all *Tradition* received or imposed by their *Church*, nor indeed of any *Tradition*, but such as we have well attested to have been received, as *Apostolical*, by the *Illuminated Fathers*; nor do I value any subsequent *Tradition* farther, than as it is an Evidence of the former; nor do I value the single Sentiments of any particular *Father*, if he was alone in it. But there are two Rules, which are Golden ones, by which, I think, we ought to judge of all Things; The one
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is that of *Vincentius Livinensis Quod Ubique, semper, & ab Omnibus, &c.* What was every where, always, and by all believed, ought to be by us believed also. And the other Rule is, That what we cannot say when it began, that we must conclude to have been from the beginning. Now if *Tradition* be inclosed, guarded, and explained by these two noble Rules, then, I think, it is impossible to be led into Error by it.

AND here I am bold to challenge the Author of the Letter, or any one else who will undertake his Cause, to shew any one Article of *Faith*, any one Mode of *Worship*, any one Principle of *Government*, Asserted by the *Illuminated Fathers*, or practised by them, when these two Golden Rules are applyed, which runs counter to the *Holy Scriptures*, or is Heretical, or Sinful, or unfit to be believed or practised.

BUT Fourthly, Mr. *Lesley* knows very well, that the Standard of our *English Reformation* is, *Primitive Doctrine, Discipline, Worship, and Government*. And he also cannot but know, that we have not yet come up to our Standard, and therefore we ought by all lawful means to get up to it, as soon as we can. But the Author of the Letter is for our sitting down upon our Lees, and against ever attempting to come up to it: Which shews that the Author is either a *Seſtarian*, or a *Jesuit* in Masquerade. For the *Papists* have often Objected to us our having discharged several

veral *Primitive Usages*; and they have made very many *Converts* of the Sons of the Church of England, for want of them; which it is not probable they could have made, had we kept to our *Rule*, and come up to the Standard of our own *Reformation*.

Fifthly, Mr. *Lesley* knows very well, That the Church of England holds several Things as *Essential* and *Necessary*, for which we have no positive Command in *Holy Writ*; Such as *First, Infant Baptism*; Now tho' it be true that there are several Texts of *Holy Scripture*, which we are satisfied ought to be Interpreted in Favour of *Infant Baptism*, yet if we had not the Universal Practice of the whole *Catholic Church*, which we know only by *Tradition*, to bear us out in this Thing; we should very reasonably have thought him very bold and impudent, who, at this time of day, would have attempted that of *Infant Baptism*. Therefore, This is founded upon the *Unprescribed Practice* of the *Primo-Primitive Fathers*, handed and conveyed down to us *Uninterruptedly* by *Tradition*, I say, *Unprescribed*, by which I mean, that there is no positive Command for it in the *Holy Scriptures*; Nor, indeed, any Text clear enough for it, without *Tradition*. And if I shall be told, that there is an *Analogy* between *Circumcision* and *Baptism*; and that, since Children under the *Law* were *Circumcised*, Children under the *Gospel* ought to be *Baptized*: I acknowledge that there is some Force in this; now that by *Tradition*

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we are sure the *Early Fathers* practis'd it; but, without this *Tradition*, this Argument would have indeed bid fair to prove *Male Children* should be *Baptized*; but, by the same Rule, would exclude all *Female Children* from this *Sacrament*: So that this is plainly founded upon *Tradition*.

2. We have no positive Command in *Holy Scripture*, for the Change of the *Jewish Sabbath* into that of the *Lord's Day*; and therefore our Observation of the *Lord's Day*, and not of the *Jewish Sabbath* is founded upon *Tradition* only. For, as in the former of *Infant Baptism*, although there are some few Texts in *Holy Writ*, which seem to favour the Celebration of the First Day of the Week, as the *Lord's Day*; now that we are sure, by *Tradition*, that this was the Practice of the *Holy Apostles*, and *Primitive Christians*; yet, without this *Tradition*, It could hardly ever have enter'd into the Head of any Man to think, that the Obligation of keeping the *Jewish Sabbath* was discharg'd; however, it might have been thought proper to keep the First Day of the Week Holy, as the weekly *Easter*. Nor could that *Calvinistick* Notion of the *Morality* of the Fourth Commandment, ever have been thought of, if *Tradition* had not first assur'd us, that the *Primitive Christians* look'd upon themselves to be Oblig'd to keep the First Day of the Week Holy; and that the Obligation of keeping the *Jewish Sabbath*, did cease with their *Law*.

3. *Episcopacy* is confirm'd to us by *Tradition*: And the Texts in *Holy Writ*, which now we are sure ought to be Interpreted in Favour of it, (as they were by the *Illuminated Fathers*) would have been less clear and binding, if that *Government* had not been in the Church from the Beginning, which we are assured it was, by *Tradition*

4. Without *Tradition*, we might probably have been very much divided about who ought to receive the *Holy Eucharist*; For *CHRIST* gave it only to *Church-men*; and if *St. Paul* has made it Clearer, that others, besides *Church-men*, should be allowed to receive it, yet there is no Mention made in all the *New Testament*, of any Woman's Receiving it; far less is there any Command to Communicate Women by it. But *Tradition* assures us, that they were admitted to that Heavenly *Feast*, as well as the Men: And therefore the Women ought to be fond of *Tradition*, for it is That alone that assures us they should be admitted, while Infants, to *Baptism*, or, when grown up, to the *Holy Eucharist*.

Sixthly, *Mr. Lesley* very well knows that we have not the Word *Trinity*, nor *Sacrament*, nor the very *Articles* of our *Creeds*, set down in *Holy Writ* expressly, or just as we have them; nor have we any *Scripture Rule* to assure us, how many Things are *Absolutely* and *Indispensably* necessary to *Salvation*: And yet he knows also, that all these Things are founded in the *Holy Scriptures* so sufficiently, that, with the Help
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of the *Apostolical* and other *Primo-Primitive* *Fathers*, no reasonable Man can have any doubt about them: Therefore, the Author of the *Letter* doth Mr. *Lesley* a manifest Injury, when he saith, in his Name, That, because " Our " Saviour left no Form for the Consecration " of the Elements in the *Holy Eucharist*, therefore all Forms are Indifferent: For so the Conclusion must run, if he subsumes from his own Premises; or, as he expressly saith, That it is equal, whether they be Consecrated by the Form of our present *Liturgy*, or that of *Edward VI.* First *Liturgy*, or (according to his Reasoning) by any other Form.

SURELY, Mr. *Lesley* knows better, for he knows that in the Holy Sacrament, there must be the *Instituted Matter*, and there must be a *Proper Essential Form* also, of *Consecration*; and although different Churches might Lawfully use different Words, whereby to express the same Thing, yet, if the same Thing is not express'd, that Form, which doth not express it, is deficient: For the Variety of Forms of *Creeds*, and of *Consecrating* the *Holy Eucharist*, which were in Use in the *Primo-Primitive* Times, did all, nevertheless, agree in *Substance*; and this was one very Visible Effect of *Illumination*, that their different Expressions notwithstanding, they never did differ in the *Substance*, either of *Creeds*, or of *Forms of Consecration*.

BUT farther, Since it is allowed by the Author of the *Letter*, that our Blessed Saviour

did not prescribe a *Form* of *Consecration*; and yet that from the Nature of the *Sacrament* it is certain, That every *Form* which could be thought of, could not be proper nor effectual; This proves 1st, That the Appointing a *Form* tho' absolutely necessary, was left to the *Holy Apostles*; and it were very wrong to imagine, that they did not take Care to make a *Form*, and to enjoin it in *Substance*. 2^{dly}, It proves that several *Essential* Things, especially *Usages*, are not to be found in *Holy Writ*. From whence then can we reasonably hope to know them, but from the Practice of the *Illuminated Fathers*: And we have no way left us, whereby to know what was in Fact their Practice, (as Mr. *Lesley* reasons against the *Deist*) but by *Tradition*. 3^{dly}, This proves, that, when we come to know what was the Practice of the *Holy Apostles*, which we do by the Testimony of the *Apostolical Fathers*, handed down to us by *Tradition*, we are not left at Liberty to practise otherwise: for it is very bold in any *Modern*, after 1500 Years, to pretend to *Innovate* upon the *Universal* Practice of the *whole Catholick Church* from the Beginning.

NOW as to the Disputed *Forms* of *Consecration*, let any reasonable Body Judge, whether the Unprimitive *Form*, in our present *Liturgy*, or One or other of the Primitive *Forms*, which are attested by the *Fathers*, to be *Apostolical*, be most proper and fit for our Imitation; especially, since there are several
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very *Material* and *Essential* Differences between theirs and ours.

AS First, the Fathers always mixed *Water* with the *Wine* in the *Eucharistic Cup*; and they tell us our Blessed LORD and his Apostles did so; and we have an Account of this Mixture, before the Canon of the New Testament was fixed. And Justin Martyr saith ἀρτος προσφερέται, καὶ οἶνος, καὶ ὕδωρ, Bread is brought forth, and Wine and Water. And we have an Account of two Contrary Sects, each of which mangled and impaired the Holy Eucharist, in some of its *Essential Matter*; the One was the *Armenians*, who maintain'd that it was not Lawful to mix *Water* with the *Wine*; and the Other was the *Hydroparastatae*, who maintain'd, that there ought to be no *Wine*, but only *Water* alone, made use of in the *Eucharistic Cup*: They two divided the Matter of the Cup between them, but the *Orthodox* made use of both. Nor can it well be accounted for, how any Set of Men cou'd stumble upon such an *Errour*, as the making Use of *Water* alone, unless *Water* had been from the Beginning, always allowed to be a Part of the *Instituted Matter* of the *Eucharistic Cup*. They were however both *Condemned*; and the *Orthodox*, who made use of both *Wine* and *Water*, did believe, that both were *Instituted* by CHRIST, who adopted one of the *Cups* made use of by the *Jews* after the *Passover*, to be the Cup of his most precious *Blood*; and there was no such Thing known

known amongst the *Jews*, as an *Unmixed Cup* upon that Occasion. And the *Fathers* also thought this *Mixture* was substituted to represent the *Water* and *Blood*, which issued out of our Blessed Saviour's Side, when it was pierced with the *Launce*.

On the other hand, our present *Liturgy* orders no such *Mixture*; the *Substitution*, the Practice of the *Holy Apostles*, the Practice of the whole *Catholic Church*, *Eastern* and *Western*, and the Practice of our own First Reformers notwithstanding.

Secondly, In the Earliest Christian *Liturgies* which are extant, we find that the *Holy Eucharist* was then, and It still continueth to be, look'd upon to be a proper *Sacrifice*; The *Latine Church* looks upon it as such, and so doth the *Greek Church*, and so doth the Generality of our Great *English Divines*; and Mr. *Lefley*, in particular, hath written a Preface to a Book, the Subject of which is, that the *Holy Eucharist* is a proper *Sacrifice*; and therefore I doubt not but he is of the same Opinion still. Now if it is a proper *Sacrifice*, it ought to be Offer'd as such, before it be Consumed; before it be Eaten and Drank, else it is very ridiculous to call it a *Sacrifice*; for since the World began, there never was any Sort of Proper *Sacrifice* first Consum'd, and then Offer'd. Amongst the *Jews* their *Priests* would have thought that Man mad, or prophane, who would have desir'd any of them to offer up what they had first eaten or drank, as a *Sacrifice*

fice to GOD: Nay, the very *Heathens* had a better Notion of a *Sacrifice* than this; and as the whole *Catholick Church* hath ever believ'd it to be a *Sacrifice*, so it hath always been offer'd up, before it was *Consum'd*; except amongst us, and that only since *Calvin* found Ways and Means, by his two *Emissaries*, *Bucer* and *Peter Martyr*, to have the *Oblation Prayer* thrown out of its proper Place, and put, most *Unprimitively*, *Improperly*, and *Inconsistently* with the Nature of a *Sacrifice*, where it now stands, which is after *Distribution*; and there it was *Undoubtedly* fix'd, to defeat the Notion of a *Proper Sacrifice*.

Thirdly, By all the most *Early Liturgies*, it is apparent, that they did not think the *Consecration* perfect nor finish'd, untill they had first invoc'd the *FATHER* to send down the *HOLY GHOST* upon the *Sacred Symbols*, that He might make them the *Body* and *Blood* of *CHRIST* to all the *Recievers*, for all the *Divine Purposes* of the *Institution*.

Their Method was, and that of the *Greek Church* still is, this. First, the *People*, or one representing the *People*, offer'd to the *Priest* the *Materials* for the *Sacrifice*, as a *Quit-rent* due to *Almighty GOD* for his *Infinite Bounty* to them, in bestowing upon them all they had, or could enjoy. And this the *Greeks* call a *First Oblation*, tho' it is but a *Lay* one: Then the *Priest* placed the *Elements* upon the *Altar*, with profound *Reverence*: This is a *Priestly Dedication* of them, for the *Sacred*

cred Service; and this by the *Greeks* is called a 2d. Oblation: But neither this nor the First is a Sacrifice. Then the Priest pronounced over them the Words of Institution, and imitated the Actions of our Blessed LORD, by which they became Consecrated, as far as is in the Power of Man to do, by Commission; and then they were offer'd up in Sacrifice to GOD the FATHER, as Commemorative of, and in Union with, the One Great Sacrifice, once offer'd by JESUS CHRIST of himself upon the Cross: And this is the Proper Oblation, and Sacrifice, called by the *Greeks* the 3d. Oblation, which was attended with a proper Sacrificial Prayer, begging of GOD the FATHER, that he would please to do what none but he can do, to send down the HOLY GHOST upon the Offer'd Sacrifice, that the Sacred, and now, in part, Consecrated Symbols, might, by his Effectual Operation, become, Verily and Indeed, the Precious Body and Blood of CHRIST, to the Receivers. And then they look'd upon the Holy Eucharist as fully Consecrated, and Energetical, for all the Divine Purposes of the Institution. But they never pretended to offer it, after the Proper Oblation Prayer with the Invocation was over. Which, in other Words, is this, That by the Words of Institution, and the Imitation of the Actions of our Blessed Saviour, the Sacred Symbols become a Sacrifice proper, being then the Sacrament of his Body broken, and of his Blood shed. Then
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the *Priest* begins the *Proper Oblation* of this *Sacrifice*, which is so called in the following *Sacrificial Prayer*, wherein *GOD the FATHER* is invoked to send down the *HOLY GHOST* upon the offered *Sacrifice*, That it may become the *Lively Energetical Body and Blood* of *CHRIST* to all *Receivers*, for all the *Divine Purposes* of the *Institution*: Particularly, That *GOD the FATHER* may be thereby *Propitiated* for the whole *Catholick Church*, the whole *Communion* of *Saints*, *Living* and *Departed*, for the sake of, and in *Union* with, the *One Great Sacrifice*, once *Offered* by *CHRIST* himself; of himself, upon the *Cross*. And, in the *Clementine Liturgy*, this *Oblation* of the *Sacrifice*, is one continued *Act* of *Prayer* and *Oblation*, without a *Break*. And, as a *Return* to this *Prayer*, there is a presumed *Descent* or *Advent* of the *HOLY GHOST* upon the *Sacrifice*: And after that there is no farther *Oblation* of it; nor is there any *Occasion* for any farther *Oblation* of it: And then follows the *Distribution*.

BUT, in our present *Liturgy*, there is no *Invocation* of the *FATHER* for the *Descent* of the *HOLY GHOST*, no *Proper Sacrifice*, and consequently our present *Office* is *deficient*, both in *Matter* and *Form*: If the *Primitive Fathers*, who not only lived near the *Beginning*, at the *Fountain-Head*, and consequently must know best, what was the *Apostles Practice*; but that were also *Illuminated*

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by the HOLY GHOST, and so consequently could not, nor durst not, impose upon us, nor tell us, that the *Holy Apostles* did practice so and so, unless they truly did so practice, be to be relied on.

Seventhly, The Author of the Letter, cries *Poper*y upon us, for wishing and endeavouring to be *Primitive*: But Mr. *Lesley* very well knows, that the *Papists* hold, that the Words of *Institution* being pronounced upon the *Elements* by the *Priest*, is a full *Consecration* of them. It is then very evident, That all who think as the *Primitive Fathers* did, that the *Consecration* is not *Full*, *Perfect*, *Compleat*, and *Energetical*, before GOD the FATHER is humbly prayed to, to send down the HOLY GHOST (the chief Minister of the SON'S Kingdom) upon the *Sacred Symbols*; and that he is presum'd so to have *descended*, are so far from Symbolizing with *Poper*y, that they are under the *Anathema* or *Curse* of the Church of *Rome*, for differing from her, in this Matter: And likewise for not *Offering* the *Holy Eucharist* after such presumed *Descent* of the HOLY GHOST, as the *Body* of CHRIST, which was born of the Virgin *Mary*, for she doth not *Offer*, until she believes there is a real substantial *Conversion* of the *Elements* into that very *Body* and *Blood*, which they unprimitively, and erroneously, pretend to be done by *Transubstantiation*. Therefore the *Author* of the Letter, is very unjust to us, to imagine we are introducing that abominable

ble Doctrine of *Transubstantiation*, and to Mr. *Lesley*, in making him draw such an Undue Conclusion, from Premises which are opposite to it.

Eighthly, He is very unjust to Mr. *Lesley*, in making him write angrily against other Alterations, without saying what, or giving any reason why. He makes him Angry at *Prayers* for, and *Commemoration* of the *Dead*, which I cannot easily believe Mr. *Lesley* can be; for a Man of his Learning must needs know, that they are so Primitive, as to fall not only within the *Æra* of *Illumination*, but also the *Fathers* of that *Æra*, who were themselves Illuminated, did say, they were from the Beginning: And by the second Golden Rule abovementioned, we ought to believe them so, for we cannot say when else they began. And the *Primo-Primitive Fathers* did think, that all who died with the Sign of *Faith*, and in the Peace of the Church, are as certainly a Part of CHRIST'S *Body*, as we are who are alive; and have as good a Right, consequently to the *Prayers* of their Brethren, as when they were living; for they are our Brethren still. And they founded these *Prayers* upon the Doctrine of a *Middle State*, and did not believe that any one, meer Man either did, or can, enter into the *Highest Heavens*, or into the proper *beatifick Vision* of God, until after the *Resurrection*: For CHRIST'S *Soul*; as Man, went only to the *Middle State*, to *Hades* during the lying of his *Body* in the Grave, and did not Ascend into Heaven till after

by the HOLY GHOST, and so consequently could not, nor durst not, impose upon us, nor tell us, that the *Holy Apostles* did practice so and so, unless they truly did so practice, be to be relyed on.

Servently, The Author of the Letter, cries *Popery* upon us, for wishing and endeavouring to be *Primitive*: But Mr. *Lesley* very well knows, that the *Papists* hold, that the Words of *Institution* being pronounced upon the *Elements* by the *Priest*, is a full *Consecration* of them. It is then very evident, That all who think as the *Primitive Fathers* did, that the *Consecration* is not *Full, Perfect, Compleat, and Energetical*, before GOD the FATHER is humbly prayed to, to send down the HOLY GHOST (the chief Minister of the SON'S Kingdom) upon the *Sacred Symbols*; and that he is presum'd so to have *descended*, are so far from Symbolizing with *Popery*, that they are under the *Anathema* or *Curse* of the Church of *Rome*, for differing from her, in this Matter: And likewise for not *Offering* the *Holy Eucharist* after such presumed *Descent* of the HOLY GHOST, as the *Body* of CHRIST, which was born of the *Virgin Mary*, for she doth not *Offer*, until she believes there is a real substantial *Conversion* of the *Elements* into that very *Body* and *Blood*, which they unprimatively, and erroneously, pretend to be done by *Transubstantiation*. Therefore the *Author* of the Letter, is very unjust to us, to imagine we are introducing that abominable

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after his *Resurrection*. And therefore we must follow his Steps, by whose Stripes we are healed: And it was the Abominable *Hereticks*, the *Gnosticks*, who first asserted, that the Souls of Men could get into *Heaven* immediately upon Death. And they contrived this Doctrine purposely to defeat that Great *Article* of the *Christian Faith*, the *Resurrection* of the Body, which they denied. And this Doctrine of a *Middle State*, upon which *Prayers* for, and *Commemorations* of the *Dead*, are founded; is so far from *Popery*, that it doth effectually Defeat their more lately invented *Will-Worship* of *Praying to the Dead*. For they maintain that the *Saints departed*, being in the *Beatifick Vision*, see all things every where in GOD; and therefore they know who Prays to them. Now if it is certain, and certain it is, that neither *Adam*, *Enoch*, *Elias*, nor even the *Blessed Virgin*, nor none of the Posterity of *Adam*, are to be admitted into the *Beatifick Vision*, till after the *Resurrection*, Then the Reason the *Papists* give for *Praying to the Dead* ceaseth, and it also defeats several other of their *Tenets*, in which they differ from us. And it were very strange if People could see GOD without perfect Purity, and therefore if there is not a *Middle State* for such as have begun their *Repentance* here, but have not finished it, by getting rid of their Evil *Habits*, in which they may go on to *Perfection*, this would send many Thousands to Misery, which yet it were hard to think should not sooner

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or later be very Happy. And it would be a great Discouragement from attempting *Repentance*, because if it be begun never so Heartily and Sincerely, yet if the *Penitent* do not live to finish it, it is all lost, and he can fare no better than they who never did Repent. This is hard, and dangerous and an unprimitive Doctrine, and yet it must be so, if there is no *Middle State* in which begun *Repentance* may be *Finished*; and farther *Purity* attained. And while this *Purity* is not attained, they who are gone need, and are the better for the *Prayers* of the *Living*, as the early Fathers believed and Practiced. In *Acts*, ii. 34. 'tis said by St. Peter, David is not *Ascended into the Heavens*, tho' he had been many years Dead: And St. Paul Prayed for *Onesiphorus* after he was Dead; 2 *Tim.* i. 18. The Fathers believed that he did; and it is impossible to prove that *Onesiphorus* was not Dead; which ought to be done if we dispute the thing.

FARTHER, since the *Holy Eucharist* is a Commemorative substituted *Sacrifice*, to be offered to GOD the FATHER in Union with the One Great *Sacrifice*, and since that one Great *Sacrifice* was offered for all Mankind Living and Departed; the substituted Commemorative *Sacrifice* must be as Extensive and include as many as the one Great *Sacrifice*, else it must be shewed and proved that it doth not, which if it be impossible to shew or prove (as I think it is) then the substituted

stituted Commemorative Sacrifice must include all Mankind Living and Departed. And this Mr. Lesley who owns the Holy Eucharist to be a Proper Sacrifice will not deny: Therefore this Author is inveterate against him, in making him go against the necessary Consequences of what himself Maintains.

WE lament the throwing these Primitive Prayers out of our present Liturgy, which were, with so much judgment retained in Edward VI. First Liturgy; and that when the Bishops, at the Restoration, became sensible of that Defect, and added a Commemorative Paragraph at the End of the Prayer for the whole State of Christ's Church, they did not throw out these Restraining Words, Militant here on Earth, which were added by Bucer to banish all Communion with the Saints Departed; because these Restraining Words are Inconsistent with the Commemorative Paragraph.

WE also are sorry Bucer should have introduced the Ten Commandments into the Altar Service; for they never were in a Christian Liturgy before: And it is impossible, *bona fide*, to pray to GOD to keep a Law, which yet it were sinful to observe; and no doubt his Reason for putting them there, was for the sake of the Fourth Command, and the Response of it, because he there got the Sabbatarian Doctrine Established in our Liturgy, tho' its no Doctrine of the Church of England, nor of the Primitive Church: Besides many Learned Men are of Opinion, that the Jew-
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ish Sabbath was not the same Day on which GOD Rested from the Creation; and that we now, in keeping the First Day of the Week for the LORD'S Day, do keep that First Day of Rest.

Lastly, The Author of the Letter makes Mr. *LESLEY* speak oddly about *Schism*, and take it for granted, that it is better to be in Communion with those who are Defective in their Administrations, and Symbolize with *Popery* in some unprimitive Things, than with those who following the Rule of our Reformation, endeavour to revive the *Primitive, Essential Usages*, which is making him say that *Calvin* and *Bucer* are more Valuable Fathers, and rather to be imitated by us, than the early Fathers who were *Illuminated*; but Mr. *Lesley* surely will prefer being in Communion with the *Catholick Church*, especially of the first Centurys, and will prefer 1500 Years Prescriptions, to being in Communion with *Calvin* or *Bucer* and not 200 Years Prescription, for he knows well, that whatsoever is New in *Christianity*, which he has so well Defended, must be wrong, and nothing can be called Old which did not begin till 1500 Years after *Christ*, nor Indeed which was not from the Beginning; and therefore he must believe those the *Schismatics*, who separate from the *Primitive Catholick Church*, and not those who separate from the Modern Institutions of *Geneva*. And therefore this Author must be some very Unprimitive Schismatical Body, who means to
blast

blast the Reputation of Mr. Lesley; And, by the way, he makes Mr. Lesley lay the sending of Children to be Bred in *Popish Seminaries*, to the Charge of those who are for Restoring *Primitive Essential Usages*, whereas we have no such One of our Communion: Indeed there is a certain Person who proves to be of Mr. Lesley's Acquaintance, which, it seems this Author has found out, who has unwarily, I hope, committed that blunder, but we are not Chargeable with it, for he never was of our Communion. He also makes Mr. Lesley fear we are all running into *Popery*, so far from it, that very lately there were two Young Gentlemen just ready to be received by the Papists, who took a dislike to the Church of England, for not being Primitive enough, but when they found some who desire to revive *Primitive Usages*, they stopt short and joyned us.

I THINK by what I have said, I have bid fair to prove, that Mr. Lesley is not the Author of the Printed Letter, which is handed about in his Name, and that therefore it is written by some body who owes him a spite, and who has a mind to expose him, as Unprimitive, and as Inconsistent with himself. He is not here to justify himself, and therefore I have taken upon me to do it for him. It is a common Artifice of the *Jesuits*, to Personate People of Note, when they have a mind to sow Sedition amongst them who differ from them. And there are others also amongst us, who tho' they pretend to have a great Aversion to *Popery*, yet have Learned this Politick from them, and put it in Practice. Thus the Author of the Letter thinks to Divide Mr. Lesley from his Friends, and rather than fail of effectuating this, he makes him fall out with himself, but I shall trouble you no farther at present, being

Sir,

Jan.

1717-8.

Tours, &c,

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